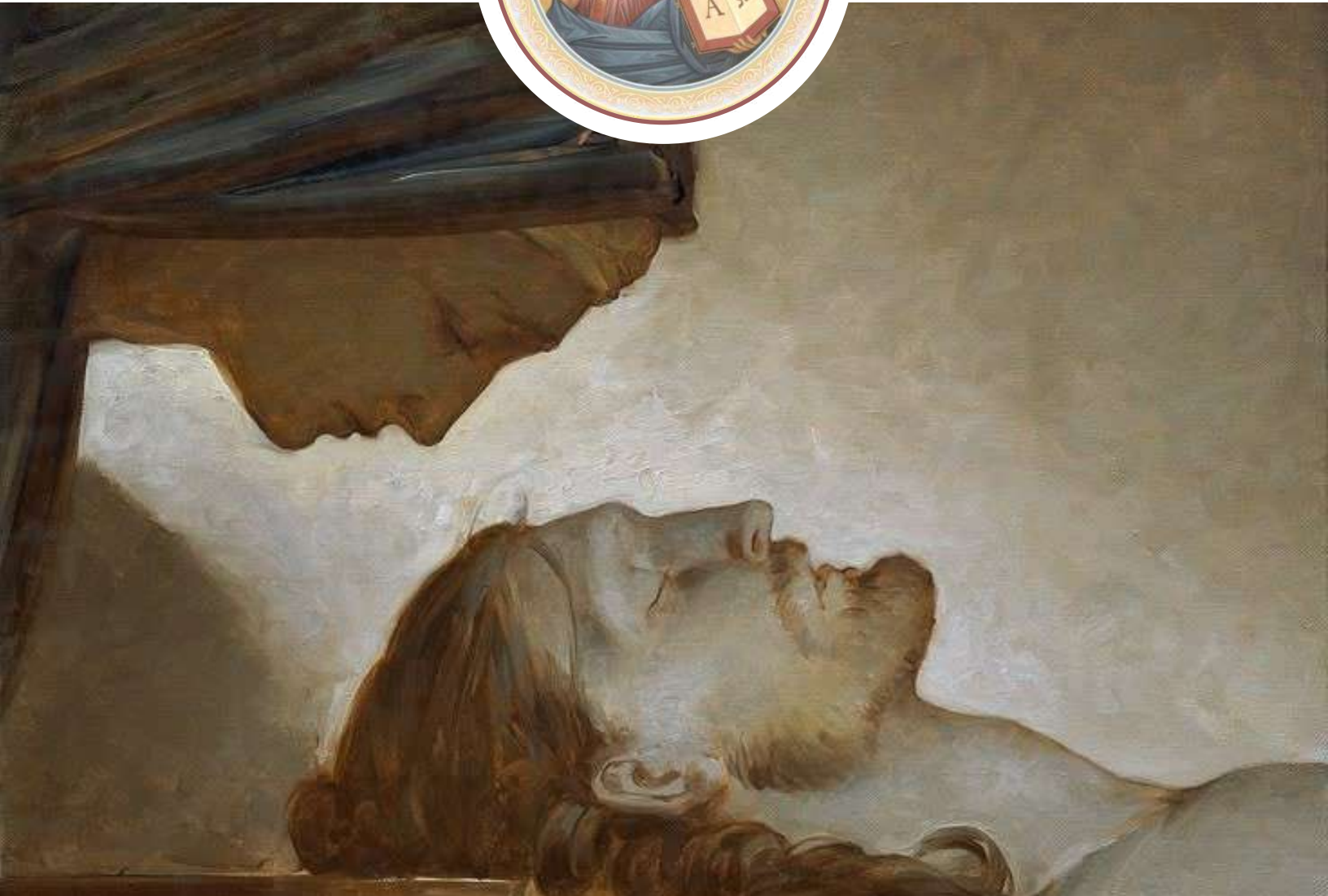
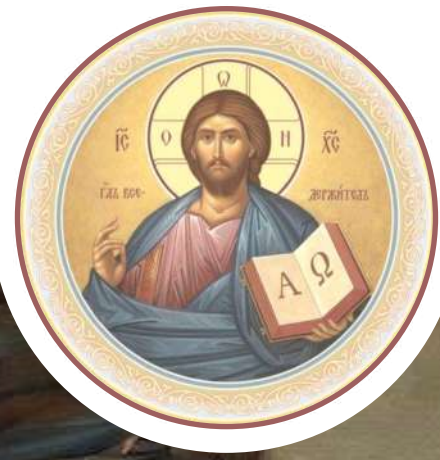


LIFE IN CHRIST

Receiving God's Gifts — Sharing God's Gifts

The Newsletter of Christ Lutheran Church, Jackson, MS

+ Lent 2025 +



Life in Christ
is the seasonal publication of
Christ Lutheran Church, LC-MS
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www.ChristLutheranJacksonMS.org

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On the Cover:

Pietà

Oleg Supereco

2008

“Pietà” is an Italian word meaning “pity,” and as an artistic term it refers specifically to the Christian depiction of St. Mary cradling the body of the deceased Christ after His descent from the cross. This image echoes the infancy narrative of Luke 2, both as we imagine the virgin mother tenderly holding the baby Jesus, together with the prophetic words of Simeon: “A sword will pierce through your own soul also” (Luke 2:35). These depictions of the Pietà go back at least as far as the 1300’s; perhaps the most famous example is Michelangelo’s sculpture in the St. Peter Basilica.

The painter of this issue’s cover comes from the rich tradition of Russian religious art. Supereco has depicted myriad Biblical scenes, often with dynamic flowing action; but *Pietà* is desperately still. Rather than draping across His mother’s lap, as in most Pietà renderings, Jesus lies before Mary, still and white. She does not even touch Him, but only beholds Him.

The Christ’s pallor is a reality of death, as color does leave the body; but it is a declaration too of innocence, as white represents. His mother’s face, by comparison, is shaded with the darkness of this life, but wrapped with the blue of hope and a white which anticipates her own redemption. In fact, rather than casting a shadow upon her Son, the lighting of the background shows that her tragic mortality cannot shade this lifeless figure, but that His death will instead illuminate her with life.

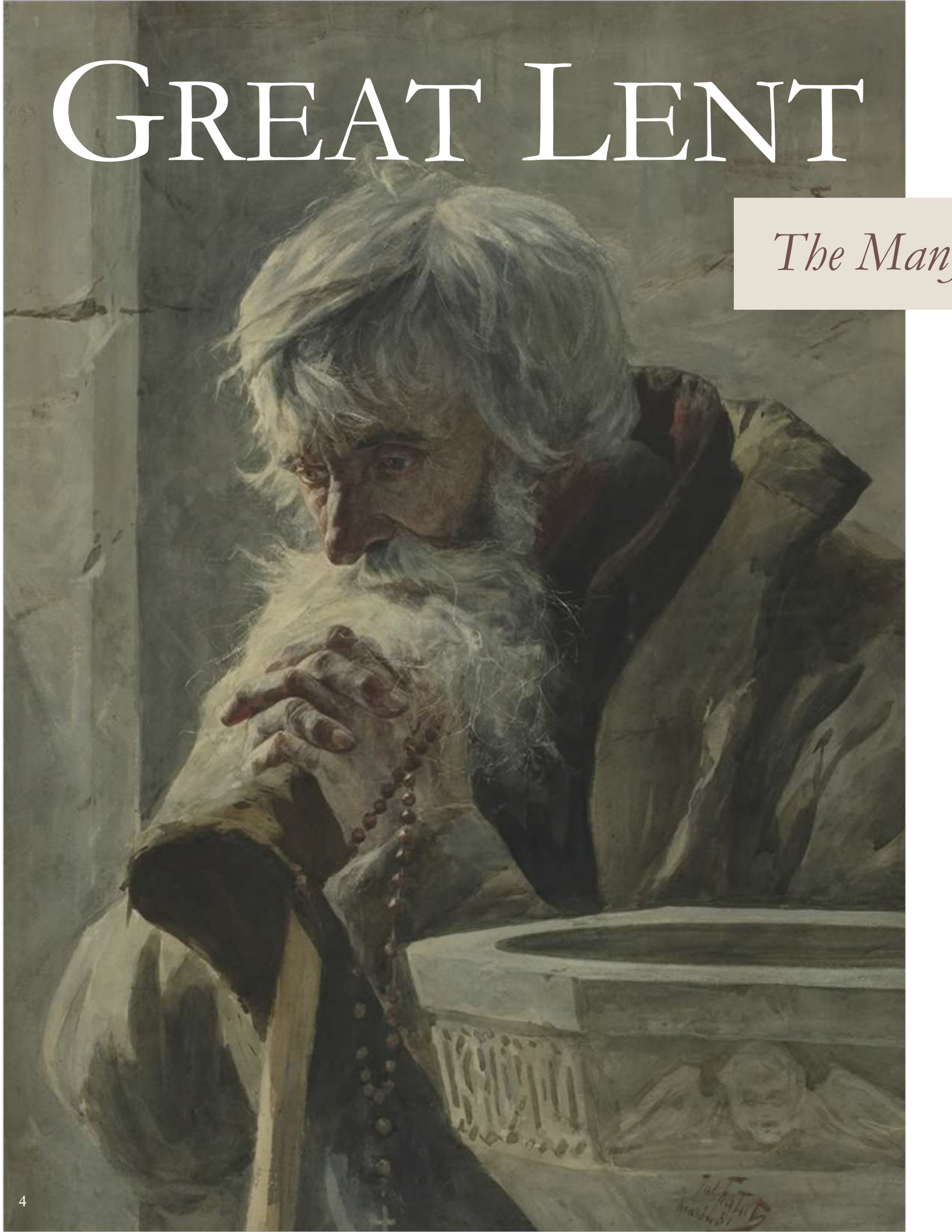
This scene takes on startling depth when we recall that Mary is an image of the Church, of all Christians, of the Bride of Christ. As in Genesis 2, when the Lord created woman from the rib of man, we see here that the New Man is in a deep slumber—even death itself. From His side His bride the Church was born, as water and blood (the sacraments!) flowed forth; and now she awaits His reawakening, her eyes set only upon His face. Notice, she has no tears, but only unutterable longing. She knows not when this Man will arise from His sleep, nor can she comprehend the sacrifice of His slumber, but she only waits...

This painting is still, not because nothing is happening, but because all things are happening in this timeless moment, and all creation hangs in breathless anticipation for the Man to arise. ■

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GREAT LENT

The Man



y Virtues of Lent

Pastor Fields

The Church is a treasury of many useful and godly customs. Though we in the Church have become accustomed to them, and think of them as just normal parts of a normal life, especially since many Christian customs have become standard aspects of American life, we tend to lose track of just how many traditions we practice.

We have holy days scattered throughout the year: Christmas, Easter, Ash Wednesday, All Saints; as well as other cultural and religious observances associated with them: Christmas Eve Lessons and Carols, Good Friday candlelight services, *Messiah* sing-alongs, Mardi Gras celebrations, Halloween trick-or-treating, even so-called ‘Spring Cleaning,’ the custom of doing a much-needed tidying of one’s house before Easter.

Along with these Holidays (or Holy Days), we have such customs as crossing oneself, praying before meals, blessing homes when we move, marking doors during Epiphany and, if one is from a Lutheran tradition hailing from the Scandanavian or Baltic countries, massive bonfires on Transfiguration.

This does not even begin to include much of the fun we have with Christmas trees, presents, name days, garlands, Advent candles and whatever else I do not care to list at the moment.

Some of these customs are old by modern standards, stretching back to the Middle Ages. Some are much older, going back to the youth of the Church, and among the oldest of such customs is the observance of a period of fasting before Easter Sunday, a season we call in the English language, ‘Lent.’

That Christians fast during the forty days before Easter is a practice we have recorded since the second century AD, and by the time of Tertullian and St. Augustine a hundred years later, it was already considered universal.

It seemed natural for Christians to fast in preparation for the great triumph of Our Lord over sin, death, and the devil on Easter Sunday. Moses spent forty days in preparation to receive the Law from God on Mt. Sinai, and Noah forty days at sea in preparation for a new world. Jonah preached to Nineveh for forty days of the judgment to come, and of course Christ fasted in the wilderness for the same while being tempted by Satan.

Though Lent as a whole, and fasting as part of it, has always been considered a preparation for rejoicing in Christ’s final victory, exactly in what way we are preparing ourselves has differed from place to place and time to time, and this can be seen in how exactly the fasting itself has been practiced.

In the Greek churches, Lenten fasting was most often associated with returning to the Garden of Eden, to a simple existence of man before the Fall. We repent during Lent, and so it only made sense that we try to live as we once did before sin. Adam ate no meat, nor had any need of wine and oil to cook, but ate from every *tree bearing fruit*. So the fasts of the Greek East of the Church required consuming no flesh, wine, or oil, for the entire season.

In the Latin West, a tradition that we Lutherans are more closely associated with, Lent is associated more often with repenting from our lusts, and regaining the control over creation that God first commanded us to have before Adam disobeyed God. Because of this, Lenten fasting in the Western tradition focuses on self-denial, particularly of whatever one may be inordinately enslaved to. Oftentimes this does mean food and drink, similar to the Greek East, but often it meant fasting from everything from entertainment (so-called ‘Fasting from the Eyes’) to abstaining from marital relations (‘Fasting from the Flesh’). Whatever one indulges in too much should be abstained from, not because it pleases God, but in obedience to the Lord’s command to *subdue the earth and have dominion over it*. From this comes the practice of ‘giving up something for Lent’ that many Americans practice even if their own denomination does not even observe Lent!

In the Churches further east, in Western Asia and India (yes, there are Christians in India who have been there for as long as they have been in Judea!) the Lenten fast has been associated with repenting from our original *disobedience* of eating what God had commanded us not to eat. This is kept alongside God’s command to St. Peter that he has made all things *clean to eat*. Because of this, these churches observe a different form of fasting: they do not eat or drink *anything*, not even bread or water from sunrise to sunset, but then after sunset, they feast, eating whatever they want, in order to signify obedience to God in all things, whether He prohibits, or whether He allows. It is almost definitely the case that the Islamic practice of fasting in a similar manner during Ramadan is derived from this earlier Christian practice.

In Ethiopia and other parts of Africa, fasting is viewed more strictly as a form of meditation upon the sacrificial work of Jesus on the cross. It is a time for one to conform himself to the *mind of Christ* and so, in some sense, imitate Christ, so that when Holy Week arrives, one is able to understand properly God’s love for us. Because of this, they fast by abstaining from meat, dairy, alcohol, oil, and affection before 3:00 PM, the hour at which Christ was crucified. This is to simulate the Lord’s fasting from earthly pleasure after the Last Supper in order to ‘drink of the cup which the Father has given.’

In all these traditions, Lenten fasting is always tied to charity toward the poor, with the money saved from fasting being donated after Easter day.

Fasting in the Bible took many forms, and expressed many different things, but was always considered an important part of repentance and preparation. In the same way the Fast of Lent looks different from place to place and time to time, and professes to express a different aspect of repentance, but at the end, they hold one thing in common: a preparation to greet the Lord and His love for us rightly. ■



cause for *celebration*



We rejoice greatly, for God has done marvelous things!

Several years ago, our sister Keeley Rimoldi (Nancy Tatum's daughter) was blessed with marriage to Anthony, and subsequently with a beautiful baby boy. Their sweet little family made a home in Oxford and began attending Peace Lutheran Church, where they were nourished by the Word and Anthony was catechized.

That brings us to this year's Feast of the Epiphany, when Anthony and Lincoln were born into Christ through the waters of holy baptism! How appropriate for Epiphany, that Christ has revealed Himself yet again, making Himself known in these new 'little Christs.'

We celebrate with Keeley, Anthony, Lincoln, and Nancy, for the Lord has done great things. Let us pray for them as they continue to grow in Christ unto Life Everlasting! ■



Christ Lutheran *Christmas Recital*

On the tenth day of Christmas, our True Love [Jesus, of course] gave to us... music! And fittingly enough, ten musicians (sorry, no lords a-leaping) serenaded us. Miles Agent and Emily Held opened the program with the harmonies of “Angels We Have Heard on High,” followed by William Hansford on the piano. Christa Kettler played her flute, Nathan Hansford ‘decked the halls’ with his guitar, and Rachel Landrum stirred souls with “O Holy Night.” We were joined by two of Sister Sara’s piano students (whose father video-recorded the recital—available on the church website!) as well as vocalist Rev. Christopher Clark from Cullman, Alabama. Sister Sara concluded the recital with a twist on her usual improvisation. And, of course, no recital is quite complete without a cookie reception afterward...!

We are grateful that the Lord has blessed our congregation with such abundance of musical talent, and that we could enjoy it during this joyful Christmastide. Thank you to all who participated and helped to make this a lovely Christmas recital! ■





COME UNTO ME, ALL YE
THAT LABOR AND ARE HEAVY
LADEN, AND I WILL GIVE
YOU REST. Matthew 11:28

PRAISE THE LORD

PLMS
402
409

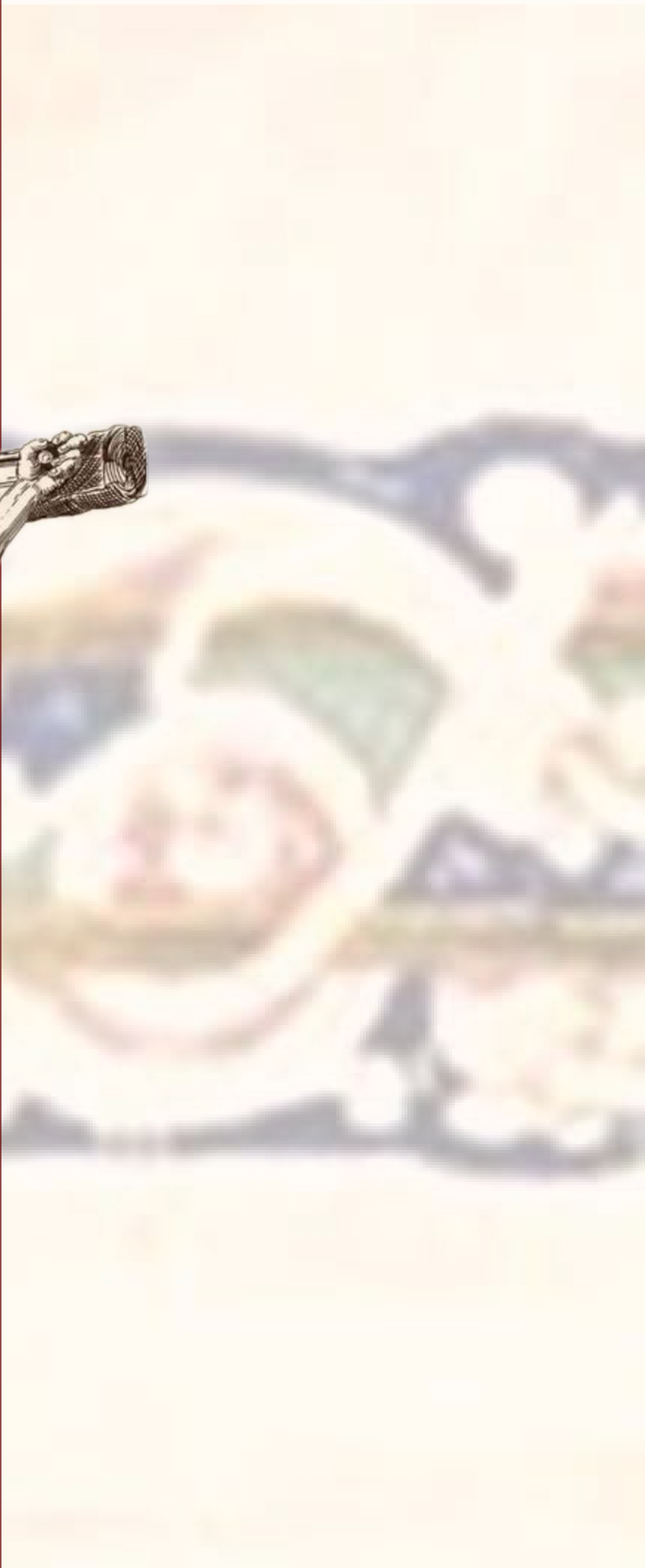
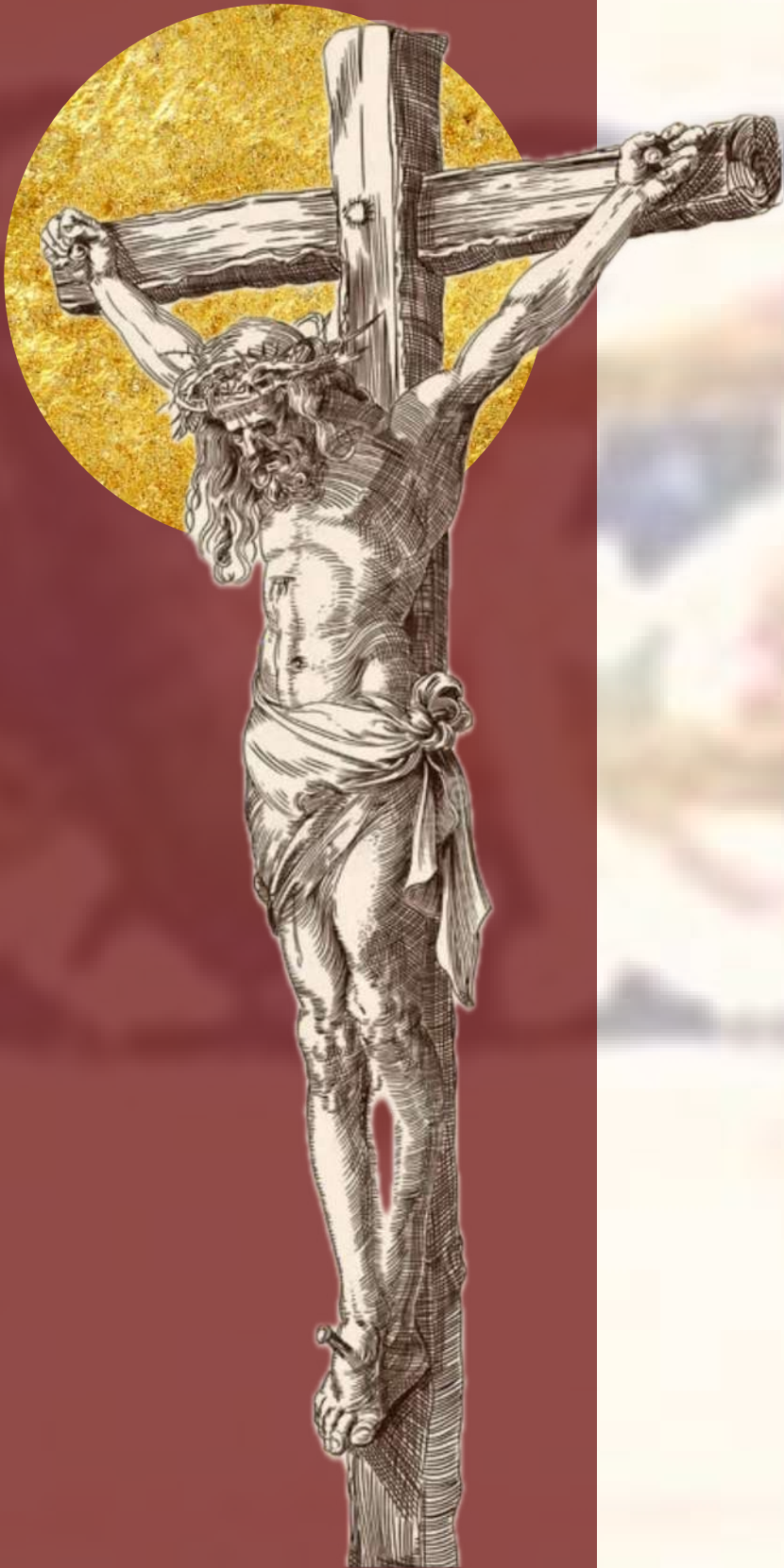


Epiphany

vespers

This year, we got double Epiphany! As with most the Church, we observed the holiday on the Sunday closest to its proper date, which put our celebration this year on the Twelfth Day of Christmas. Wise men and the Christmas tree on the same day! However, we did not end there, but prayed vespers on Epiphany proper, the following day. It was a weekend of festivity.

Christmas, the shortest season of the Church year, lasts only twelve days (as the song goes!); the thirteenth day—which is always January 6—is Epiphany, the holiday wherein we celebrate the revelation of Jesus to the Gentiles (represented by the Wise Men who famously found Him by way of the Star). This feast day commences the next season of the Church year, which we creatively dub, “The Season of Epiphany.” This season lasts from January 6 until Ash Wednesday, and it bears within it the many revelations of Christ: first, before the Wise Men, then through His baptism, and lastly in His transfiguration. ■



Everything for a Reason: Why We Say What We Say

Pastor Fields

Last month we began what I hope will be an interesting series of Newsletter articles that will endure for the remainder of the year on the reason why we say some of the things we say in the Nicene Creed, since this year is the 1700th anniversary of its composition and acceptance by the Church. Last month we looked at the words I believe. This month, we will briefly study the phrase that soon follows,

‘maker of heaven and earth.’

It would seem obvious to us that if we are to profess belief in *one God*, then that God is obviously the maker, the creator, and of course if He is the creator, He is the creator of everything, both things in heaven, and on earth. So why did the Fathers at Nicaea believe that this needed to be made explicit?

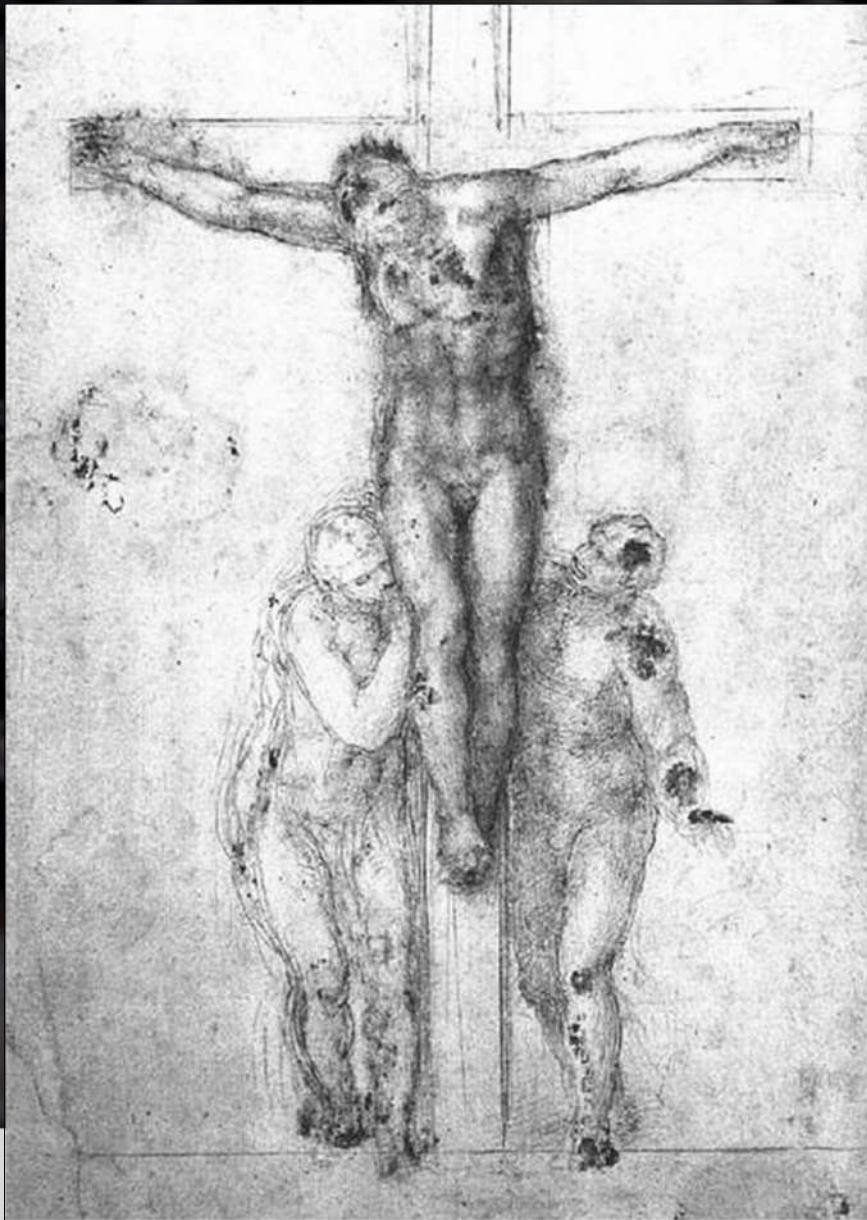
It turns out, they *did need to make it explicit!* The earliest heresy in the Church after the writing of the New Testament was something known as Gnosticism, which, very broadly, was the belief that there was a secret knowledge that Christ left behind to be known only by a certain elite among Christians that was intentionally withheld from the common believer. This secret knowledge, called *gnosis*, was supposed to come from a deity even higher up than the God of the Bible, the *true God*, usually referred to simply as ‘The Fullness’ or ‘The Deep.’

Part of this *gnosis* was that the God of Genesis, who created the visible world in six days, was actually not the true God above all gods, but rather an imposter, called the *demiurge*, which means, more-or-less, a ‘contract construction worker.’ This demiurge was ejected from heaven, and in a form of rebellion desired to create a replica of the heavenly realm. However, being foolish, he could not really recreate heaven, and so he made a crude imitation, what we now think of as the earth. The Gnostics argued that those who had the true hidden knowledge of the real God, of ‘The Deep,’ would reject the *demiurge* as well as the entire visible, created world, and seek their home and their salvation in the separate spiritual world above.

In rejection of this fantasy, the Fathers found it necessary to make clear that the true God is the one and only source and origin of all things, both those things that are in heaven and those things that are on earth. At the end of the day, this is simply an explanation of what comes before it, ‘I believe in *one God.*’ There is only one God, *and beside him, there is no other.* ■

God

maker of
all things
one Lord
seven Son
s. God of
gotten not
whom all
for our
incarnate
and was
Pontius
day rose
ended into
and shall
the dead /
I believe
life / who
together
ored and
one holy /
e baptism
urrection
men.



A S H WEDNESDAY

“You are dust, and to dust you shall return.”

These ancient words begin our Lenten journey.

For forty days, we pray and fast together, recognizing our own fallen frailty and following our Lord to the cross of our salvation.

Thanks be to God, that though we spurned His love in our lust for death, He would not let us remain dust forever. To dust we shall return, it is true; but the living waters of baptism spring eternally, and have watered our parched, earthen frame. We repent in ashes now, but Easter is coming... ■



How are ashes made for Ash Wednesday? Last year's palms from Palm Sunday are dried and saved for the this year's lent. Once Lent approaches, Pastor burns the dried palms and mixes the ashes with oil. These are the ashes applied to your forehead on Ash Wednesday.

Lutheran pastors always seek to develop a theme to tie together the five midweek homilies that are preached during the season of Lent. Whether that be a general concept like faith or love, or a catechetical objective like understanding the Ten Commandments or the Lord's Prayer, we try to tie the meditations preached on Wednesday nights together.

This year's Lenten midweek sermon series does in fact have just such a theme: my own personal repentance. Repentance from what, you may ask. Well, I will tell you.

Looking through some past sermons a few months ago, I realized that though I generally preach on the Gospel reading on Sundays during the Liturgy, and every now and then have preached on the Old Testament reading, I have never, no, not once, preached on the Epistle. Seven years I have been the pastor of Christ Lutheran Church, and eight years have I preached here, and not a single sermon on the words of St. Paul or St. Peter, much less one on the book of Hebrews!

I feel I have been depriving this congregation of any explanation of and encouragement from this very essential part of the New Testament, and so during Lent, I will, in a small way, atone for this.

During the Wednesday night evening prayer services, I will be preaching on the Epistle reading used on the previous Sunday, and on that text alone, hopefully elucidating it to the edification of the saints here in Jackson, Mississippi. I hope you will join us. ■

For



A Lenten Sermon Series of Personal Repentance

Pastor Fields



give Me

My Trespasses



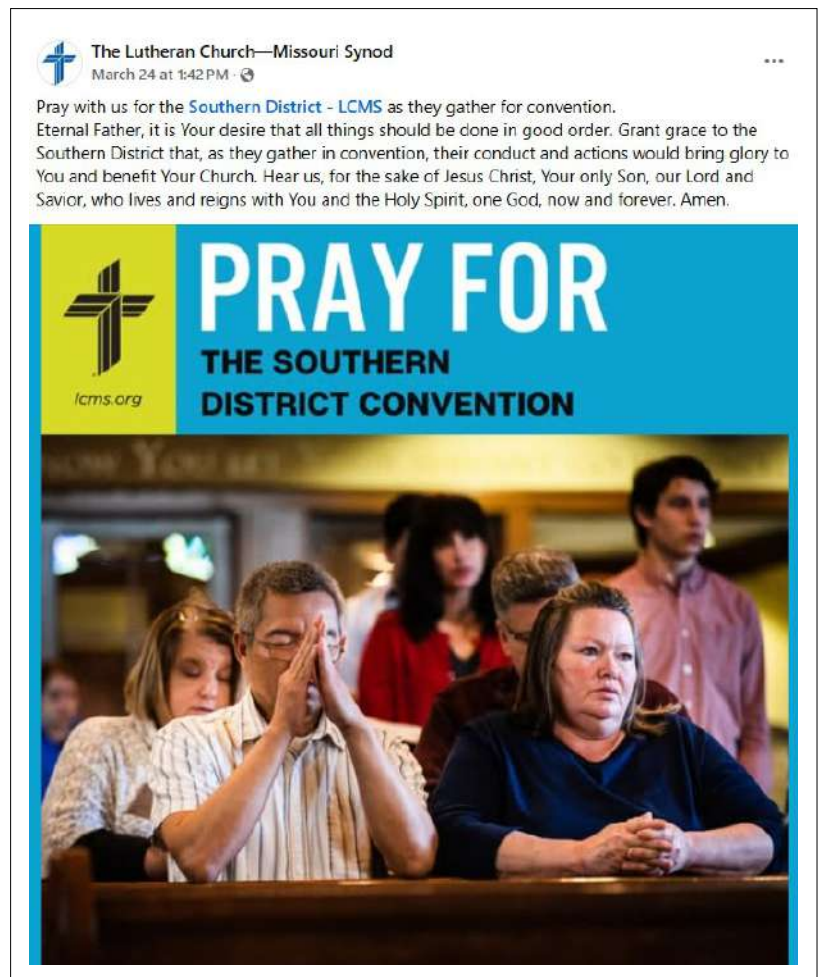
SOUTHERN DISTRICT OF THE LUTHERAN CHURCH—MISSOURI SYNOD

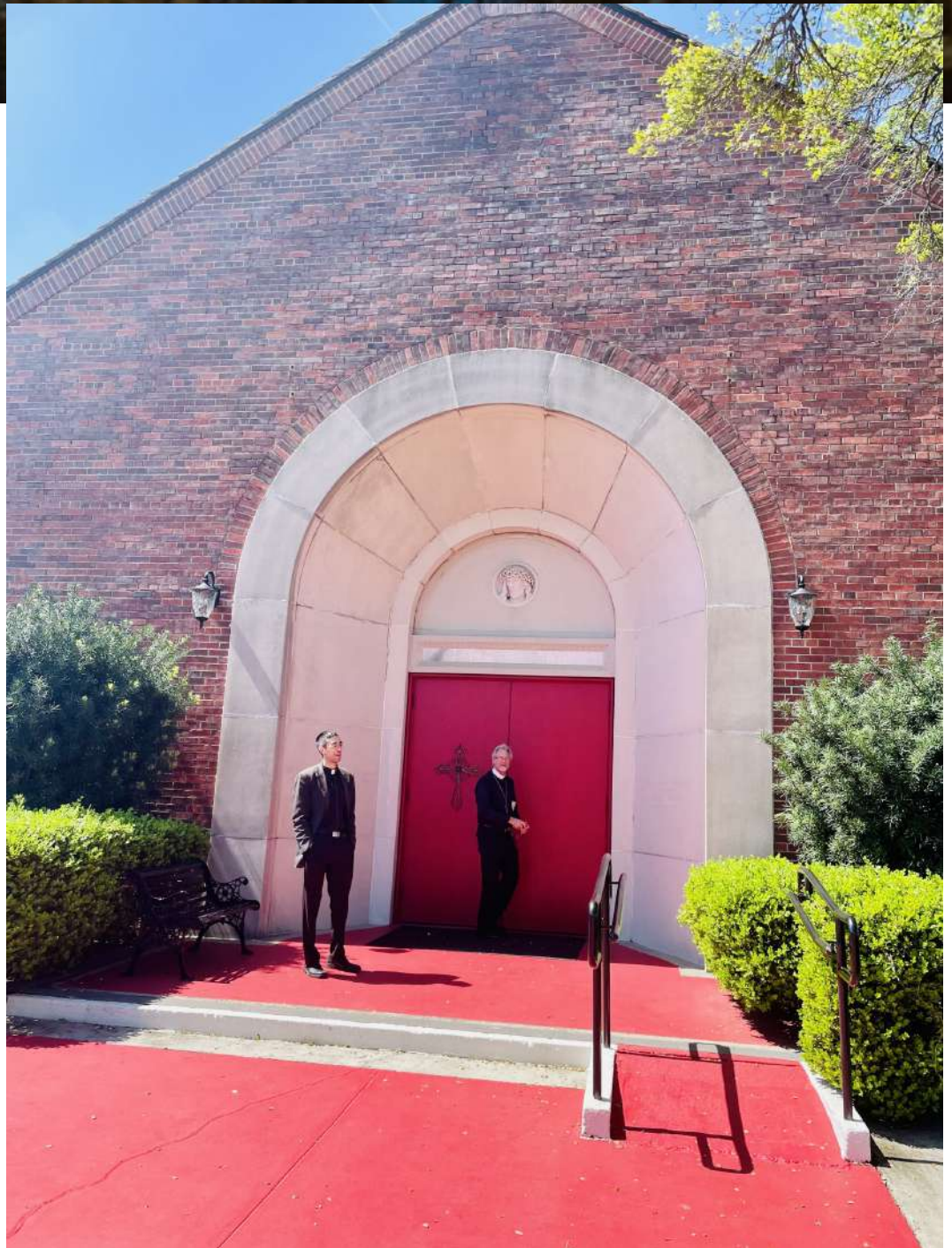
77TH CONVENTION

This March, the Southern District held its 77th Convention. All the churches of our district (Louisiana, Mississippi, Alabama, and the panhandle of Florida) sent their pastors and a church member (a “lay delegate”) to consider matters affecting the Church today. And Christ Lutheran, too, sent Pastor Fields, along with Anita Martin (thank you, Anita!) to New Orleans.

Though much of the Convention, as with all meetings grand or small, was laden with less-than-thrilling parliamentary proceedings, there were several highlights! Pastor Fields and Sister Sara were asked to participate in the music of the convention worship service, and so Pastor Fields sang bass in a quartet and Sister Sara played a make-shift organ; thus a common conference hall echoed with a beautiful liturgy. The Synod president, Rev. Matthew Harrison, preached at the service and our district president, Rev. Eric Johnson, conducted the convention proceedings.

In one particular moment of divine inspiration, Pastor Fields stood before several hundred men to save the Easter Bunny. But you will have to ask him about that story.





Left: Rev. Matt Harrison, the LCMS president; Rev. Christopher Esget, vice-president of the Southeast Region; Rev. Eric Johnson, Southern District president. *Above:* The Fields attended matins at a local church, led by their friend Rev. Larry Beane (Salem Lutheran in Gretna, LA). *Next page:* photos of the convention.





Issues, Etc.

The 2025 Issues, Etc.
“Making the Case” Conference

Friday, July 18 and Saturday, July 19, 2025
at Concordia University Chicago



Scott Jennings

Dr. Carl Trueman

Pr. Will Weedon



Dr. Thomas Egger

Dr. Jon Bruss

Featuring:

Scott Jennings

of CNN

Making the Case for an Alternative Voice in the Mainstream Media

Dr. Thomas Egger

President of Concordia Seminary-St. Louis

Making the Case for the Historicity of the Genesis Creation Account

Dr. Jon Bruss

President of Concordia Theological Seminary- Fort Wayne

Making the Case for the Lutheran Confessions

*For more information, visit
IssuesEtc.org/2025conference/*



The Third Sacrament

Unlike our Protestant brethren, we believe Confession and Absolution to be among the sacraments our Lord has given us; we even memorize that part in the Small Catechism before we are confirmed. But unlike our Roman Catholic kin, we don't tend to practice it with regularity, and so it can be a mysterious and scary proposition.

But it isn't.

Like with all rites, confession and absolution has a liturgy, and you can take a gander at the next page to see how simple it is. Pastor is always happy to do this liturgy with you, and he'll gladly answer questions you may have about it. In fact, this Lent, he is available for confession and absolution on Wednesdays from 5:15-5:45 p.m., so feel free to give it a try.

The liturgy may be simple, but the comfort is great. ■



How does it work? What should I expect?

If there is time, Pastor usually dresses in his black cassock and sits in the chancel (behind the rail, in the altar area), facing the altar. You may kneel at the rail like you do at communion, and if you want something to help you concentrate, you can look at the crucifix. You say the words from the hymnal (pictured to the right, from LSB pp. 292-293), and Pastor responds likewise. Unless you wish to confess specific sins, that's really all there is.

If something has been weighing upon you, the indented part in the middle is where you can bring that up (Pastor will help you through that part). Then it continues on per the printed rite. That's it!



INDIVIDUAL CONFESSION AND ABSOLUTION

*Based on the Rite
in Luther's Small Catechism*

You may prepare yourself by meditating on the Ten Commandments (pages 321–322). You may also pray the penitential psalms (6, 32, 38, 51, 102, 130, or 143).

If you are not burdened with particular sins, do not trouble yourself or search for or invent other sins, thereby turning confession into a torture. Instead, mention one or two sins that you know and let that be enough.

When you are ready, kneel and say:

Pastor, please hear my confession and pronounce forgiveness in order to fulfill God's will.

Proceed.

I, a poor sinner, plead guilty before God of all sins.

I have lived as if God did not matter and as if I mattered most.

My Lord's name I have not honored as I should;

my worship and prayers have faltered.

I have not let His love have its way with me,

and so my love for others has failed.

There are those whom I have hurt, and those whom I have failed to help.

My thoughts and desires have been soiled with sin.

If you wish to confess specific sins that trouble you, continue as follows:

What troubles me particularly is that . . .

Confess whatever you have done against the commandments of God, according to your own place in life.

The pastor may gently question or instruct you—not to pry or judge—but to assist in self-examination.

Then conclude by saying:

I am sorry for all of this and ask for grace. I want to do better.

God be merciful to you and strengthen your faith.

Amen.

Do you believe that my forgiveness is God's forgiveness?

Yes.

Let it be done for you as you believe.

The pastor places his hands on the head of the penitent and says:

In the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the † Son and of the Holy Spirit.

Amen.

The pastor may speak additional Scripture passages to comfort and strengthen the faith of those who have great burdens of conscience or are sorrowful and distressed.

The pastor concludes:

Go in peace.

Amen.

You may remain to say a prayer of thanksgiving. Psalms 30, 31, 32, 34, 103, or 118 are also appropriate.



CHRIST LUTHERAN Quilters

Our quilters strike again, and they're on a roll! They have met for back-to-back days every month so far this year!

The Fellowship Hall transforms into a veritable quilt factory as the ladies break out their thread and fabric and sewing machines. They have had some lovely mornings, communing with one another amidst tying knots and coordinating fabric patterns. And an anonymous six-year-old was beside herself with excitement on one such morning, as she got to push the pedal for the sewing machine (while Michelle's nimble fingers deftly avoided perforation). If a six-year-old can do it, you can too!

The quilts our ladies make go to local charities, such as Stewpot Ministries and Gateway Rescue. They truly make a difference for people here in our own community. Thank you to these ladies for the love of Christ that they share through their quilting! ■



a note on

Spring Cleaning

Pastor Fields





I mentioned earlier that what used to be called ‘spring cleaning,’ a time for moving the furniture in the house a scrubbing every corner and throwing away any needless thing, was originally an explicit religious custom.

At the beginning ‘spring cleaning’ or ‘Easter cleaning’ was done on the property of the church a week or two before Holy Week. The property would be trimmed and primmed up, and the sanctuary would be washed and tidied. This was in preparation not only for Easter Sunday, but more immediately for the stripping of the altar on Maundy Thursday. In older times, altars throughout the year might accumulate dried wine spilled from the cruet and dripped wax from the candles which may have been left there unintentionally since they are, throughout most of the year, covered by Fair Linen (the white sheet that covers the entire altar). Obviously, when the altar would be stripped, any stains or litter that might have been previously hidden would become exposed, much to the great embarrassment of the sacristan and the Altar Guild! Therefore, it had to be thoroughly cleaned beforehand. This we still practice with our Springtime ‘work day!’

As the years went on, it only seemed natural that, while (at the time) the young men were at the church cleaning every nook and corner, the women would be at home, doing the same to their house, washing the floors and dusting the furniture; a sort of domestic version of repentance during Lent, except instead of repenting of the stain of sin, it was repenting of the stain of... stains.

Happy Spring Cleaning, and see you all on the Work Day!■



THIS MONTH

At Christ Lutheran



THE FEAST OF THE ANNUNCIATION
+ March 25 +

Ladies Night Out

—Break for Lent—

Stay tuned for April!

Join us for Lenten Suppers

Wednesdays | 6 p.m.

Private Confession & Absolution

Wednesdays during Lent
5:15-5:45 p.m.

Holy Week Choir

Join us this Lent
Wednesdays
following Evening Prayer

LENTEN EVENING PRAYER

Wednesdays | 7:00 p.m.

ASH WEDNESDAY

March 5
10:30 a.m. | 7:00 p.m.

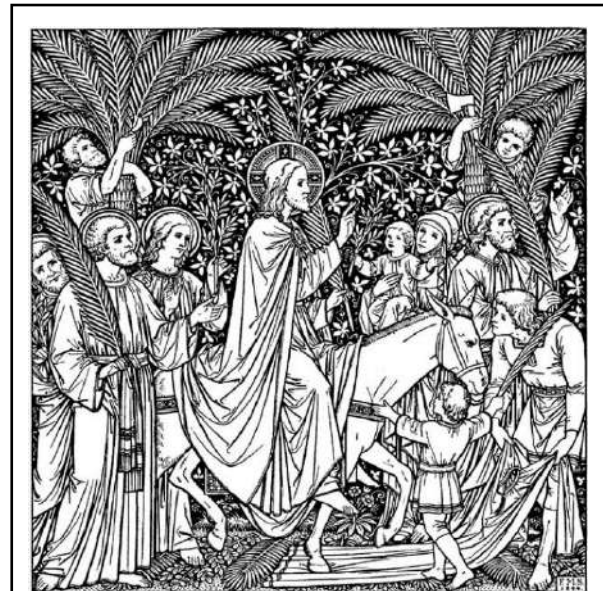
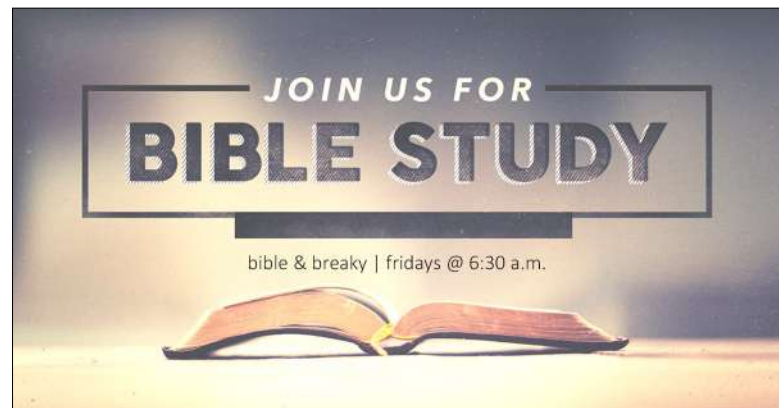


Saints' Days in March

- 7 Sts. Perpetua & Felicitas, Martyrs
- 7 St. Thomas Aquinas, Confessor
- 12 St. Gregory the Great, Bishop & Confessor
- 17 St. Patrick, Missionary to Ireland
- 18 St. Cyril of Jerusalem, Bishop & Confessor
- 19 St. Joseph, Guardian of Jesus
- 24 St. Gabriel, Archangel
- 25 The Annunciation of Our Lord
- 25 St. Dismas, the Good Thief
- 27 St. John of Damascus, Confessor
- 31 St. Amos, Prophet
- 31 St. Joseph, Patriarch

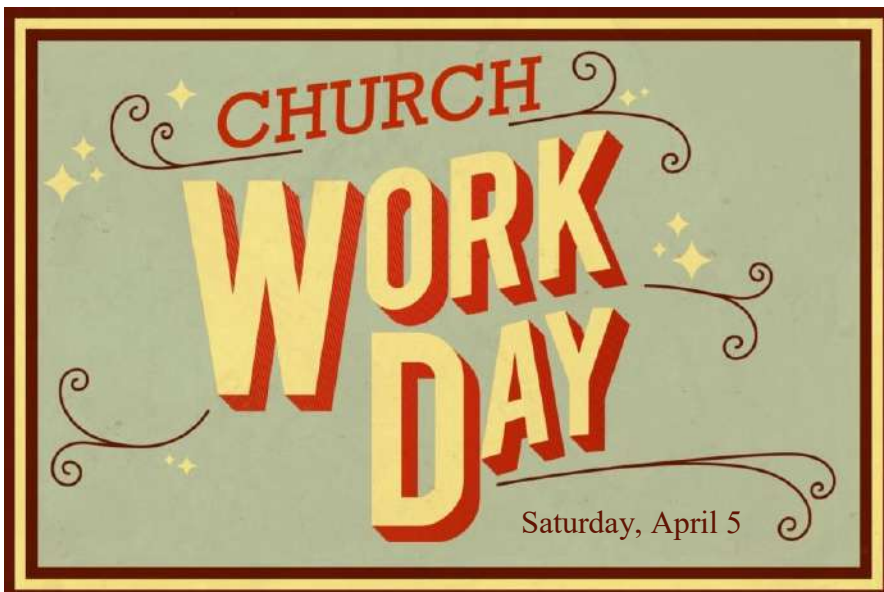
Saints' Days in April

- 4 St. Ambrose, Bishop and Confessor
- 6 Sts. Lucas Cranach & Albrecht Durer, Artists
- 10 St. Daniel the Prophet
- 16 St. Aaron, Brother of Moses, High Priest
- 17 St. Philipp Melanchthon, Confessor
- 20 St. Johannes Bugenhagen, Pastor
- 21 St. Anselm of Canterbury, Archbishop, Confessor
- 23 St. George, Martyr
- 24 St. Johann Walter, Kantor
- 25 St. Mark the Evangelist



PALM SUNDAY

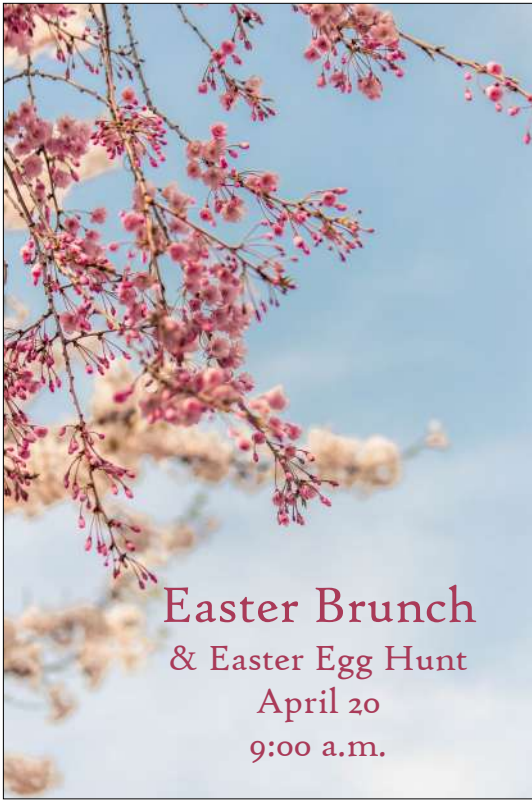
+ April 13 +
10:30 a.m.






HOLY WEEK

Palm Sunday | Maundy Thursday | Good Friday | Holy Saturday | Easter Sunday
 10:30 a.m. 7 p.m. 7 p.m. 8 p.m. 10:30 a.m.



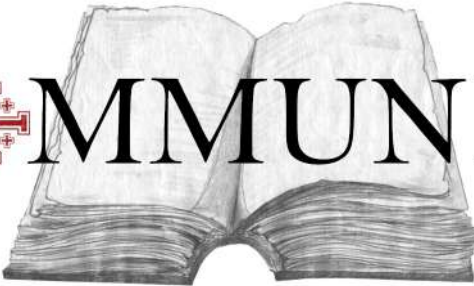
**Easter Brunch
 & Easter Egg Hunt**
 April 20
 9:00 a.m.



THE FEAST OF THE RESURRECTION OF OUR LORD
 + April 20 +
 10:30 a.m.



Didache
 Held Home
 March 16
 5:00 p.m.



C + COMMUNIO

(Dis)Ordered
 by Rev. Christopher Esget
 Chapter 6 | March 23 | 5:00 p.m.
 Hamsford Home



Life Walk

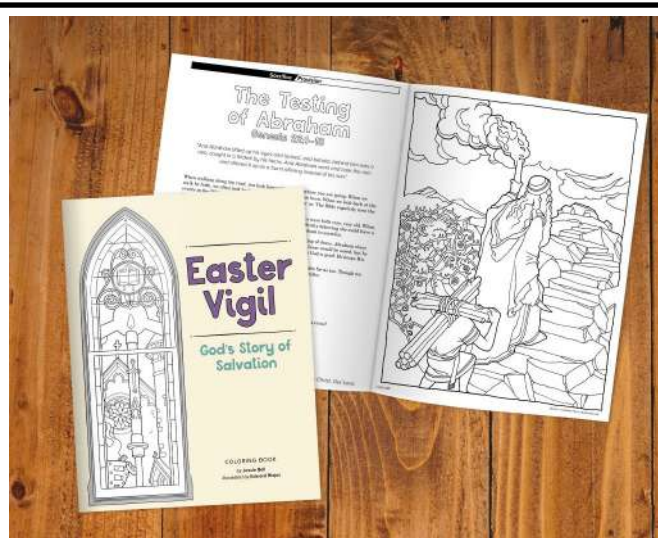
Saturday, May 3rd
Trustmark Park | 9 a.m.

Music | Food Trucks | Family Fun
cpcmetro.org/events/life-walk



Artwork in This Issue:

- Cover: *Pietà*, Oleg Supereco, 2008.
- Page 4: *Old Man in Narthex*, Julian Fałat, 1881.
- Page 6: Photos of Lent in Ethiopia, India, Greece, and China.
- Page 8: *Mother of God with Child and Angel*, Josef Scheurenberg, 1910.
- Page 16: *Saint Paul Writing His Epistles*, Valentin de Boulogne, c. 1618.



Easter Vigil is for kids, too!

Lutheran artist Edward Riojas has made an Easter Vigil coloring book (downloadable on the LCMS document library).

The Vigil service is highly sensory and immersive—almost made for kids!—and now they have a coloring book to help them follow along!

Ask Sister Sara for details!

April 2025

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
PRAYER FAMILIES and BIRTHDAYS Jo Miller 3—Jo Miller	LENT IV 30 9:00 a.m. Sunday School 10:30 a.m. Divine Service Youth Retreat	31 6:15 p.m. Elders Mtg.	1	2 6:00 p.m. Supper 7:00 p.m. Evening Prayer 7:45 p.m. Choir	3 9:30 a.m. LifeLight	4 6:30 a.m. Bible Study <i>St. Ambrose</i>	5 8:00 a.m. Work Day
	Jenny Merry LENT V 6 9:00 a.m. Sunday School 10:30 a.m. Divine Service <i>Ssts. Lucas Cranach & Albrecht Durer</i>	7	8 6:15 p.m. Council Mtg.	9 6:00 p.m. Supper 7:00 p.m. Evening Prayer 7:45 p.m. Choir	10 9:30 a.m. LifeLight <i>St. Daniel</i>	11 6:30 a.m. Bible Study	12
Elaine Mongghan 16—Michael Martin	PALM SUNDAY 13 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Didache 	14	15	16 <i>St. Aaron</i> 7:00 p.m. Choir	17 ——— + THE TRIDUUM MAUNDY THURSDAY 7:00 p.m. Divine Service	18 GOOD FRIDAY 7:00 p.m. Chief Service	19 ——— + HOLY SATURDAY 8:00 p.m. Easter Vigil
Bailey Moore 22—Cheryl Bodkin 22—John Rudsenske	FEAST OF THE RESURRECTION 20 9:00 a.m. Easter Brunch & Easter Egg Hunt 10:30 a.m. Divine Service <i>St. Johannes Bugenhagen</i>	21 <i>St. Anselm of Canterbury</i>	22	23 <i>St. George</i>	24 <i>St. Johann Walter</i>	25 6:30 a.m. Bible Study <i>St. Mark</i>	26
Bobbie Mutter 1—Sister Sara	EASTER II 27 9:00 a.m. Sunday School 10:30 a.m. Divine Service 5:00 p.m. Communio	28	29	30 6:00 p.m. Ladies' Night Out	1 6:30 a.m. Bible Study	2 6:30 a.m. Bible Study	3

Serving this month:
 Elder—Glen Hansford
 Ushers—Bruce Bodkin, Mark Ochs